

481  
**A BRIEF ME-  
THODE OF CATE-  
CHIZING.**

*K. Egerton (5)*  
Wherein are handled these  
foure points.

- 1 *How miserable all men are by nature.*
- 2 *What remedie God hath appointed for  
their deliuerance.*
- 3 *How they must liue that are deliuered.*
- 4 *What helps they must vse to that end.*

The same points are also contracted, and a  
forme of examining Communicants added.

1. PET. 3. 15. 16.

*Be ready alwaies to giue an answere to euery man  
that asketh you a reason of the hope that is in you,  
with meekenesse and feare.*

The sixteenth Edition, newly perused  
and amended by the Author.



AT LONDON,

Imprinted by F. K. for Henrie Fether-  
stone, dwelling in Pauls Churchyard,  
at the signe of the Rose. 1610. *24*

482

# A BRIEF ME- THOD OF CAT- CHING

1. The first thing to be done is to

get a good supply of

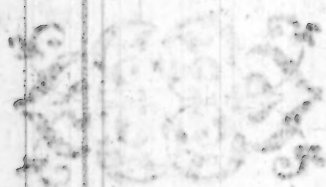
1. A good supply of
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The first thing to be done is to get a good supply of



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AT LONDON

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## TO THE CHRISTIAN READER.

**A**Lthough at the first publishing of this little Catechisme, I called it a Method, only to distinguish it from other bookes of the same argument: yet since, it hath put me in mind to auoid some repetitions. But especially I haue respect to the benefit of the simple, for whose sakes I haue cut off many particular questions, and made the rest (where I conueniently could) shorter and plainer. For the same cause I haue set down fewer quotations, and those for the most part out of the new Testament, because the Reader might with more ease turne vnto them. And although the most part doe let the quotations stand as ciphers in

To reade  
and exam-  
ine the  
places of  
Scripture  
set downe  
in the mar-  
gent, a most  
profitable  
exercise,

the margent, neuer searching the Scrip-  
tures, according to the example of  
those noble and worthie Christians,  
mentioned in the Acts, 17.11. yet I  
would aduise thee Christian Reader,  
to reforme the common fault, and  
with all care and diligence, to turne to  
the places which are noted, that thy  
faith and conscience may bee groun-  
ded, not vpon the speeches of men,  
but vpon the words of the holie Ghost;  
to whose gracious and comfortable  
direction I commend and  
commit thee now  
and euer.

Thine in the Lord Iesus,  
ST. EGERTON.



## PLACES OF SCRIP.

ture, shewing the necessitie  
and antiquitie of Catechi-  
zing, aswell privately,  
as publikely.

### Testimonies.

**T**Hese words which I command thee Deut. 16.6.  
this day shall bee in thy heart, and 7.8.  
thou shalt rehearse them continuallie  
(setting an edge vpon them) vnto thy  
children: and thou shalt talke of them  
when thou tarieſt in thy house, &c.

For precept must be vpon precept, pre- Esai. 20.18.  
cept vpon precept, line vnto line, line vn-  
to line, there a little, and there a little.

Therefore leauing the doctrine of the Heb. 6.1.2.  
beginning of Christ, let vs be led forward  
to perfection, not laying againe the foun-  
dation of repentance from dead works,  
and of faith to God, &c.

And the Lord said, shall I hide from Abraham.  
Abraham that thing which I doe? for I Gen. 18.17



## Examples.

know him that he will command his sons,  
and his household after him, &c.

David.

1.Chro.28.  
9.10.

And thou Salomon my sonne, know  
thou the God of thy father, and serue him  
with a perfect heart, and with a willing  
mind, &c.

Christ.

Mat.16.15.  
26.17.

He said vnto them, But who say yee  
that I am? Then Simon Peter answered  
and said, Thou art Christ, the Sonne of  
the living God. And Iesus answered and  
said vnto him, Blessed art thou Simon  
the sonne of Ionas, &c.

Philip.

Act.8.30.  
31.35.36.  
37.

And Philip ranne thither, and heard  
him reade the Prophet Esaias, and said:  
But understandest thou that thou rea-  
dest? And he said, How can I, except I  
haue a guide?

Bethsheba.

Prou.31.12  
&c. 16.

The words of King Lemuel: a colle-  
ction of the precepts which his mother  
taught him. What my sonne?



# A PRAYER BEFORE the Exercise.



O most blessed Lord,  
 and heauenly Fa-  
 ther, we acknow-  
 ledge and confesse  
 before thy Maie-  
 stie, that wee are  
 dull to conceiue,  
 weake to remember, hard to beleeue,  
 and slow to practise the wholesome in-  
 structions, fearefull threatnings, and  
 gracious promises of thy heauenlie  
 word. Wherefore we humbly beseech  
 thee to be present with vs at this time,  
 to teach vs and blesse vs, and to make  
 this exercise of thy holy word, power-  
 full and profitable vnto vs. O Lord  
 enlighten our minds, that wee may  
 vnderstand, open our hearts, that we  
 may beleeue, and so strengthen our  
 memories, that we may hide and lay  
 by thy promises, precepts and threat-  
 nings

## A Prayer.

nings in our hearts, to keepe vs from  
 sinning against thee. And though by  
 the corruption of our nature, wee  
 thinke euery good thing tedious and  
 vnpleasant, yet we pray thee to san-  
 ctifie and sweeten the same vnto vs  
 by thy holy Spirit, that we may find  
 more comfort therein, then in any  
 worldlie or bodily exercise whatsoe-  
 uer. And grant O Lord our God,  
 that this true ioy and sound delight  
 may make vs watchfull to redeeme  
 the time, and constant in performing  
 this holy dutie, to the dayly increase of  
 faith & a good conscience, to thy glo-  
 rie and our owne saluation, through  
 our Lord and Sauerour Iesus Christ:  
 to whom with thee and the holy  
 Ghost, be giuen all honoz and  
 glozy for ever,  
 Amen.





**A BRIEFE METHODE**  
**of Catechizing : wherein**  
**are handled these foure**  
**points.**

- 1 *How miserable al men are by nature.*
- 2 *What remedy God hath appointed for their deliuerance.*
- 3 *How they must liue that are deliuered.*
- 4 *What helps they must vse to that end.*

**¶ Certaine generall Questions.**

- Q.** **OF** what religion are you? *Religion.*
- A.** **O**f the Christian religio. *Acts 11.26.*
- Q.** What religion is that?
- A.** That which teacheth men to  
 looke for true and euerlasting happi- *Acts 4.12.*  
 nesse by Christ alone.
- Q.** Where is this religion taught?
- A.** In the holie Scriptures of the *Scriptures.*  
 old and new testament, which are gi-  
 uen

John 5.39. uen vs of God to bee a perfect rule of  
2.Tim.3.16 sound doctrine and good līe.

Q. What learne you generally out of the Scriptures?

A. Two things: The knowledge  
John 17.3. of God, and of our selues, wherein  
Rom.7.9. standeth our chiefe happinesse.

Q. What is God?

A. God is a Spirit, and king euer-  
God.  
John 4.24. lasting, immortall, inuisible, and one-  
1.Tim.1.17 ly wise.

Q. Is there any more but one onely true God?

A. No: but this one God hath made  
himselfe knowne to vs in thre seue-  
Mar.12.29. rall persons, the Father, the Sonne,  
1.Iohn 5.7 and the holy Ghost.

Q. What are the workes of God?

A. They are generallie thre: wher-  
Decree.  
Rom.11.36 of the first is the foreseeing and ap-  
pointing of all things befoze all time  
to his owne glorie.

Q. What speciall things hath God foreseene and appointed?

A. Hee hath appointed some men  
(called therefore his elect or chosen) to  
Predestina-  
tion.  
Eph.1.4.5. eternall glorie, & others to eternal fire.  
Mat.25.46

Q. What

Q. What is the second worke?

A. The making of all things in the beginning exceeding good in their severall kinds.

*Creation.*

Gen. 1. 31.

Col. 1. 16.

Q. What is the third?

A. The ruling and governing of all things most wisely, mightily and righteously.

*Governmēt.*

Mat. 10. 29.

Iohn 8. 20.

Q. How did God make man?

A. He made man both male and female, in a most happy estate, according to his owne Image, in perfect knowledge and righteousness.

*Man.*

Col. 3. 10.

Ephes. 4. 24

*The first principall point.*

Q. Did man thus made, continue in this blessed estate?

A. No: they fell from it, and became most cursed and miserable creatures.

*Mans fall.*

Gen. 3. 12.

Eccle. 7. 31.

Q. How did they fall?

A. By the enticement of the Devil, and their owne wilfull disobedience in breaking the commandment of God.

2. Cor. 1. 3.

1. Tim. 2. 14

Q. What came to vs their posteritie thereby?

A. The



Originall  
guiltines  
and corrup-  
tion.

Rom. 5.12.

Ephes. 2.1.

Sinne.

Rom. 7.7.

1. Iohn 3.4.

Punish-  
ment.

Rom. 6.23

Mat. 5.22.

Gen. 5.3.

Heb. 7.9.10

Rom. 3.10.

11.12.

Ephes. 2.

3.12.

Ast. 10.38.

A. Three things: Guiltines of the  
sinne, corruption of nature, and con-  
tinuall sinning against God in moti-  
on, thought, word and deede.

Q. What is sinne?

A. Sin is whatsoever is not fullie  
agreeable to the holines and perfecti-  
on of the law of God.

Q. What is the punishment of sin?

A. The losse of Gods saour, and  
former happinesse, with the due deser-  
uing of all plagues in this world, and  
hell fire in the world to come.

Q. How came these things to v  
their posteritie by their fall?

A. Because Adam and Eue were  
the common parents of vs all, and  
the very stocke & roote from whence  
all mankind did spring.

Q. Are all men sinners then?

A. Yea: all haue sinned and fal-  
led of the glorie of God, there is none  
that doth good, no not one.

Q. And are all subiect to this pu-  
nishment?

A. Yea: all without exception are  
the children of wrath, and bondslaves

of Satan.

Q. How may we be touched with the sense of feeling of our finnes?

A. If we consider the greatnesse, Heb. 12. 29. multitude, and filthinesse of them, be- & 10. 31. & ing committed against the glorious 4. 12. 13. Majesty of God, and his most pure and undefiled law.

Q. How may we be touched with feare and horror of the punishment?

A. If we consider how many and how grievous Gods iudgements are in this life, and how intollerable and Deut. 21. 15. endlesse in the life to come. Mark. 9.

Q. What ought this feeling and 43. 44. feare to worke in vs?

A. An bitter loathing and dislike of Mat. 22. 28. our selues, with an earnest desire and Luk. 5. 17. carefull labouring after the remedie 18. prescribed in the Gospel.

*The second principall point.*

Q. What remedie is there against Remedie. this miserie?

A. None at al, either in our selues, Acts 4. 12. or in any creature, but only in Iesus 1. Cor. 1. Christ, 30.

Q. What

*Christ.*

Gal. 4. 4. 5.

Rom. 5. 15.

Q. What is Christ?

A. The eternall Sonne of God, who in time became man, to repara the image of God in the elect, and to restore them to a better estate then they lost in Adam.

Q. Why was it needfull he should be man?

*Christ man.*

Heb. 2. 16.

&amp; 4. 5.

A. Because he could not haue died and answered for mans sinne, except he had taken mans nature.

Q. Why was it needfull he should be God?

*Christ God.*

Heb. 4. 14.

&amp; 7. 25.

A. Because else he could not haue overcome death, and performed that perfect satisfaction and righteousness which the diuine iustice required.

Q. What hath Christ done for man?

*Redemption*

2. Cor. 5. 21.

Gal. 3. 13.

A. He hath fully pacified Gods infinite anger against the sinnes of all the elect, freeing them from sin, and death, and so is made our redemption.

Q. What else?

*Righteousness.*

Rom. 10. 4.

1. Cor. 1. 31.

A. He hath fulfilled for them the perfect righteousness required in the law, and so is made our righteousness.

Q. What blessing and reward do men reape



reape by the obedience and righte-  
ousnesse of Christ?

A. By him they have adoption, that  
is, they are made the children of God  
and heires of eternall glorie.

*Adoption.*  
Ioh. 1. 12.  
Ephel. 1. 5.

Q. What else hath Christ done for vs?

A. He hath sanctified our nature in  
his owne person, and doth sanctifie vs  
daily by his spirit, and so is made our  
sanctification.

*Sanctifica-  
tion.*  
Rom. 8. 2  
1. Cor. 1.  
30.

Q. Do men perfectly inioy al these  
benefits in this life?

A. They are fully iustified in the  
sight of God, and adopted into the  
number of his children, but not whol-  
lie freed from sinne, till after death.

*Sanctifica-  
tion imper-  
fect.*  
1. Ioh. 3. 2.  
Rom. 9. 23.  
24.

Q. How then can any thing that pro-  
ceedeth from vs, be pleasing to God?

A. Because Christ, sitting at his  
right hand a mediator, maketh our  
duties (though weake and imperfect)  
acceptable to his father.

*Intercession.*  
Rom. 8. 34.  
1. Iohn 2. 1

Q. Who are partakers of these be-  
nefits by Christ?

A. Onely such as come vnto him,  
that is, which beleue in his name.

Mat. 11. 28  
Iohn 6. 35.

Q. What is it to beleue in Christ?

P. 13. 42.

A. Pa

*Faith.*

**A.** To be truly perswaded in heart  
Luk. 2. 17. that he is a Saviour euen to vs.

**Q.** What encouragement haue we  
to beleue in Christ?

Iohn 6. 29.

2c 3. 16.

Mark. 5. 38

**A.** Because we are commanded and  
exhorted so to do, and so: that he is of-  
fered freely vnto vs of God, with this  
only condition, to beleue in him.

**Q.** Is it for the worthinesse of our  
faith that we are saued?

Mark. 9. 24

1. Cor. 13. 9

**A.** No: (for we beleue in part,)  
but only for the worthinesse of Iesus  
Christ, vpon whom faith laieth hold.

**Q.** Is it in our power to beleue?

Ephes. 2. 8.

48.

Act. 13. 4.

Rom. 10.

17.

**A.** No: It is the gift of God to his  
children, wrought in their hearts by  
the holy Ghost, through the prea-  
ching of the word.

*The third principall point.*

**Q.** Seeing wee are saued onely by  
Christ through faith, may wee now  
liue as we list?

Tit. 2. 11.

12. &amp;c.

2. Tim. 3.

19.

**A.** No: for the Gospell teacheth vs  
to deny all vngodlinesse and worldly  
lusts: and Christ died to purge vs to  
himselfe a peculiar people, zealous of  
good

good works.

Q. What works are to be accounted good works?

A. Such as proceed from faith, and be done to the glorie of God, & grounded upon the word of God.

Good works

Heb. 11.6.

1. Cor. 10.

Q. What cal you the first & continuall work of Gods spirit in the faithfull?

31.

Rom. 14.23

A. Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conuersation.

Repentance

Mat. 3.7.8.

& 12.33.

34.35.

Q. What be the parts of repentance?

A. Two: that is, dying to sinne, and liuing to righteousness: or the putting off the old man, and putting on the new.

Rom. 6.11.

Eph. 4.22.

23.

Q. Whence do these two spring?

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by faith.

Rom. 6.3.

4.5.

Q. Wherein doth repentance chiefly appeare?

Ioh. 15.1.2.

A. In the changing of the thoughts, affections, meditations, and delights.

Rom. 2.28.

Q. Why shuld we repent & do good works, seeing we are not saued by the?

29.

Eph. 4.22.

23.



*Motives to  
repentance  
and good  
works.*

Eph. 2. 10.

1. Cor. 6. 9.

10.

Mat. 5. 16.

1. Pet. 1. 9.

A. Because God requireth them at our hands; and that no vnrighteous person, or vnrepentant sinner shal enter into the kingdome of God.

Q. Wherefore else?

A. To glorifie God our heauenly father, and to shew our selues thankful for all his benefits, especially for our redemption by Iesus Christ.

Q. Is there any other reason?

1. Pet. 3. 1.

2. Pet. 1. 10

A. Yea: by this meanes wee may win others to God, and make sure our owne calling and election to our selues.

Q. How can we haue any assurance of our calling and election by works?

Iam. 2. 14.

1. Ioh. 1. 6. 7.

Rom. 5. 1. &

2. 29.

Iohn 21.

17.

Ioh. 1. 5. 14.

1. Ioh. 5. 4.

A. Because they shew whether our faith in Christ be true or counterfeit, living or dead.

Q. What works do chiefly shew this?

A. Peace of conscience, vprightness of heart, the true feare and loue of God, and our brethren, striving against sin, victory over the world, and such like.

Q. What other witnesse haue they of faithfull?

Rom. 8. 16.

A. They haue the spirit of God bearing witness

ring witness to their spirits, that they be the children of God. 1. Ioh. 5. 6. 7. 8.

Q. Doe these witnesses neuer faile the faithfull?

A. They may be overshadowed in them by the malice of Satan, & conscience of sinne: but neuer finally and wholly taken away. Luk. 22. 31. 22. 56. 57. Plal. 51. 9. 10. 11.

Q. Why so?

A. Because they are grounded vpon the everlasting purpose, and faithfull promise of almighty God. Ephes. 1. 4. Heb. 6. 13. Ioh. 10. 28.

Q. Do our works deserue nothing at Gods hand?

A. No: for they are his own works in vs, and a debt most due to him: besides, in vs they are spotted and imperfect: and finally, we are freely iustified by faith before we doe them. Phil. 2. 13. Luk. 17. 10. Heb. 11. 6.

Q. These are strong perswasions to liue godly: but is there no reward for good works?

A. Yes: exceeding great, both in this life, and especially in the life to come. 1. Tim. 4. 8. Mat. 19. 29

Q. Commeth this of the worthines or merit of our works?

A. No: but only of the free fauour and Phil. 3. 8. 9. 10.

Hebr. 6. 10. and mercy of God, through the merit  
and obedience of Ieſus Chriſt.

Q. What other ſpurre haue we to  
good workes?

Pſal. 116. A. The liuely remembrance of  
12. Gods benefits paſt, and his promiſe  
Heb. 13. 6. of aſſiſtance in time of need.

*The fourth principall point.*

Q. VVhat meanes hath God ap-  
pointed to continue and increaſe his  
graces in vs?

A. They are generally two: pub-  
like and priuate.

Q. VVhat ſhall wee ſay of them  
which want theſe meanes?

Ephes. 2. 12 A. That their eſtate is very feare-  
1. Cor. 5. 12 full, and ſo ought we know, plaine  
damnable.

Q. And what of ſuch as hauing the  
means, do either reſuſe or abuſe them?

A. That they be far moze inercu-  
ſable befoze the iudgemēt ſeat of God.

Q. How muſt theſe meanes be vſed?

Match. 11. A. With ſuch ſincerity, conſcience,  
20. 21. 22. and feruency, that wee may feele fruit  
Luk. 7. 301 and comfozt by the doing thereof.  
Luk. 15. 8.  
Luk. 18. 1.

Q. VVhat



Q. What are the publike?

A. They are foure: prayer, the word  
preached, Sacraments, & discipline. 1. Tim. 2. 1.  
Mat. 23. 18

Q. How may we profit by prayer? 19. 20.

H. If (asking things lawfully only  
at Gods hands in the name of Christ) Prayer.  
Col. 3. 17.  
1am. 1. 6. 7.  
& 4. 3. & 5.  
16.  
we come with reuerence of his Ma-  
iestie, zeale of his glory, feeling of our  
wants, affiance to be heard, and loue  
to our brethren.

Q. How may we profit by the word  
preached?

A. If, being perswaded, that it is Preaching.  
1. Cor. 1. 11  
Mat. 13 19.  
Luk. 8. 15.  
Rom. 1. 16.  
Gods ordinance, wee marke it dili-  
gently, and after examine our selues  
what wee remember, and how wee  
practise that which was taught.

Q. What say you of the word read?

A. It is a part of Gods ordinance,  
yet much more effectuell when it is  
preached. Reading.  
Act. 13. 15.  
1. Cor. 14.  
24. 25.  
Neh. 8. 8.  
2. Tim. 2.  
15. & 4. 2.

Q. What call you preaching?

A. When the word of God is tru-  
ly expounded and profitably applied,  
with doctrine, exhortation, rebuke,  
and comfort.

Q. Thus much of prayer and of the  
word.

word. VVhat is a Sacrament?

*Sacraments.*

Rom. 4. 11.

1. Cor. 10. 16

A. It is a holy signe and seale ordain-  
ned of God, to assure vs of his loue to  
vs in Christ, & to testifie & confirme  
our faith and obedience to him, & our  
loue & fellowship one with another.

Q. How is it a signe, and how is it  
a seale?

1 Cor. 10. 1

2. 3. 4.

Mar. 16.

25. 16.

A. It is a signe, because it setteth  
forth Christ & his benefits to the out-  
ward senses of all: and a seale, because  
it doth effectually apply to the faithful  
the truth and fruit thereof.

Q. How many Sacraments be there?

1. Cor. 10.

2. 3. 4.

A. Two: baptism, and the Lords  
supper.

Q. VVhy be there two seales, seeing  
there is but one Couenant?

Ioh. 1. 12.

& 6. 32.

A. To assure vs, that by commun-  
ion with Christ we are bozne againe:  
and shall be nourished to eternall life.

*Baptisme.*

Ast. 22. 16.

1. Ioh. 1. 7.

Q. VVhat is Baptisme?

A. The Sacrament of our new and  
spirituall birth, assuring vs by the due  
sprinkling of water, that our sinnes  
are forgiven by Christs blood, and  
we iustified by his obedience.

Q. VVhat

**Q.** What else doth it teach and assure vs of?

**A.** Dying to sin, and living to righteousness; it is also a pledge of the resurrection of our bodies after death. Rom. 6.2.3. 4.5.6. 1. Cor. 15. 29.

**Q.** Why are wee baptized in the name of the Father, the Sonne, and the holy Ghost?

**A.** To teach and assure vs of our communion with one God in three persons. Mat. 28.19. 1. Iohn 1.3. 2. 4.

**Q.** Why are infants baptized?

**A.** Because the covenant and promise of God is made to the faithfull, and to their seed. Gen. 17.7. 1. Cor. 7.14

**Q.** What is the Lords supper?

**A.** The Sacrament of our spirituall nourishment, assuring vs by bread and wine, duely given and received, that by Christ we shall be nourished to eternall life. Lords Sup. per. 1. Cor. 10. 16. Iohn 6.51.

**Q.** May al that professe Christianity be admitted as fit and worthie receivers?

**A.** No: but only such as can, and also doe diligentlie proue, examine and try themselves. 1. Cor. 11. 28.29.

H. Where-



Q. Wherein must Christians examine and proue themselves?

A. Whether they know the grounds  
 Rom. 14. 23 of religion, vnderstand the doctrine  
 2. Cor. 13. 4 of the Sacraments, beleene in Christ,  
 Matth. 3. 6. hate their sinne, and loue their bre-  
 and 5. 23. thren.  
 1. Cor. 5. 7. 8.

Q. What if men cannot find those things in themselves?

A. Then they must forbear till  
 1. Cor. 11. God haue wrought them, vsing care-  
 7. 29. fully all other helps appointed for  
 that purpose.

Q. What if they find them weak and feeble?

A. Then they may and ought to  
 Mat. 11. 29. receiue, to be further strengthened.  
 and 11. 20.

Q. What is discipline?

A. That order and power which  
 Discipline. Matth. 18. God hath left to his Church to auoide  
 15. 16. & c. offences, and recouer such as doe fall.

Q. What is this power called in the Scripture?

A. It is called the keyes of the  
 Matt. 16. 19 kingdome of heauen, and the power  
 Luk. 11. 52. of binding and loosing.

Q. Why so?

A. Because

A. Because the repentant are as it were loosed and let into heauen by the promise of forgiveness of sinnes, and the obstinat bound and shut out.

Ioh. 20. 23.  
Luk. 7. 50.  
Act. 8. 20.  
37.

Q. Is it lawfull for euery man to preach and to administer the Sacraments and Discipline, and to pray publikely?

A. No: It is vltterly vnlawfull for any man, except hee bee lawfully called thereunto.

Rom. 10. 15  
Heb. 5. 4.

Q. May we not rest in this publike meanes?

A. No: for we cannot alwaies haue them, and the word of God, and our necessitie requireth priuate also.

1. Sam. 26.  
19.  
Ester. 4. 16.  
Matth. 6. 6.

Q. What is the first priuate helpe?

A. Earnest thinking vpon profitable things, as the words and workes of God, his iudgements and mercies towards others, but especially towards our selues.

Meditation.  
Psalm. 119  
15. 52. 97.  
Rom. 15. 4.

Q. What is the fruite of meditation?

A. Not onely to keepe the minde free from wicked and idle thoughts, but also to fill it with some holy and comfo.

Psalm. 12.  
Matt. 6. 20.  
Col. 3. 12.

comfortable matter.

Q. What is the second helpe?

*Prayer.*

Col. 4. 2.

1. Tim. 4. 5.

A. Prayer, which must be daily offered vp to God, that he may haue the glory of pardoning our daily sinnes, and of sanctifying our food, labours, and rest vnto vs.

Q. What is the third helpe?

*Reading.*

1. Tim. 4. 13

Acts 17. 11

A. Reading of the holy Scriptures: which will both enable vs to the duties of meditation and prayer, and make the publike Ministry more fruitfull vnto vs.

Q. What is the fourth helpe?

*Conference.*

Heb. 3. 13.

& 10. 14.

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdome and loue.

Q. What is the fifth help?

*Practise.*

John 7. 17.

& 13. 17.

A. A carefull practise of that we know, without which we shal neuer truly taste the vertue of religion and power of godlinesse.

Q. Are the labours of our calling any hindrances to godlinesse?

Ephes. 6. 5.

&c.

Act. 18. 3.

A. No: but great helps, if they be performed in due time, with conscience, cheerfulness and moderation, not quenching



quenching the loue and care of better things.

Q. How shal we attaine this moderation?

A. If we be truly perswaded that Luk. 12. 15. our happinelle consisteth not in outward things, but is laid vp for vs in the life to come. Heb. 11. 3. 14. 15. 16.

Q. What helpe receiue Christians from Gouvernours and Magistrates?

A. Very great: for by their authoritie they are bridled from sin, and encouraged in vertue, and vnder them they liue a godly and peaceable life. Gouvernours 1. Tim. 2. 2. Rom. 13. 3. 4.

Q. What wil the enioying and vse of all the meanes work in Gods children?

A. A most happie and comfortable change from that which they were before, even in this life. 1. Cor. 6. 11. Ephes. 3. 8.

Q. What becommeth of them after this life?

A. The soule goeth immediatly into the paradise of God, and the body shal be raised vp at the last day, and ioyned with the same in glozie for ever. Luk. 16. 22. & 23. 43. Mat. 25. 46.



THE FOVRE PRINCIPAL  
points contracted, and diuided in-  
to euen parts: euery part con-  
taining ten questions.

Q. **W**hat is the estate of euery  
naturall man?

*Miserie.*

Ephes. 2. 1.

Rom. 7. 24.

8.

Acts 23.

Rom. 6. 23.

1. Iohn 3. 4.

Esaï. 1. 16.

Dan. 9. 6.

Eze. 33. 31.

Deu. 27. 26

& 28. 15.

&c.

Luk. 16. 2. 3

26.

Prou. 6. 16.

A. **U**ery miserable, and in no wise  
to be rested in.

Q. What maketh his estate so bad?

A. **T**wo things: sinne, and the pu-  
nishment thereof.

Q. What call you sinne?

A. **E**uery breach of Gods law.

Q. How doth man breake the law  
of God?

A. **B**y doing things forbidden, lea-  
uing things commanded, or failing in  
the maner.

Q. What is the punishment of sin?

A. **A**ll miseries in this life, death in  
the end, and hell euer after.

Q. Is sin such a grieuous thing?

A. **Y**ea: it is the most filthie and  
loathsome

loathsome thing in the world.

Q. How appeareth that?

Esay. i. 14.

A. Both by the punishment, and by the person against whom it is committed.

Mark. 9. 43. 44.

Q. Who is that?

A. Almighty God, whose holinesse and iustice is infinit.

1. Sam. 2. 25.

Q. What shall a man doe in that wofull state?

Heb. 10. 31  
8. 12. 29.

A. Bewaile his miserie, and hasten to get out of it.

Psal. 51. 4.  
Act. 2. 37. 40.

Q. Is he able to get out of it?

A. No: And besides he hath three enemies, the flesh, the diuell, and the world, that will labour to hold him in it.

Rom. 7. 6. 7. 8.  
Luk. 11. 23  
Mark. 4. 19

*The second part.*

Q. Where shall a man find helpe?

A. Only in Iesus Christ, the only Sonne of God.

Q. What hath he done to deliuer man out of miserie?

*Deliueraunce*  
Act. 4. 12.

A. He became man, and in our nature answered the law, and satisfied the iustice of God.

Iohn 1. 14:  
Rom. 8. 3.

Q. How



Gal. 3.12.  
Rmo. 8.4.

**Q.** How hath he answered the law?

**A.** By bearing the punishment which the Law threatned, and fulfilling the righteousness which the law required.

**Q.** How did Christ beare the punishment due to sinne by the law?

Mat. 2.14.  
Luk. 9.58.  
Phil. 2.8.

**A.** By induring manifold miseries all his life time, and in the end the wrath of God, and the cursed death of the Crosse.

**Q.** How did he worke the righteousness required by the law?

Luk. 2.51.  
Mat. 3.15.

**A.** By being obedient to the will of God, in thought, word and deed, all his life long.

**Q.** What benefit haue men by Christs sufferings?

Heb. 2.14.  
15.

**A.** Deliuernance from sin, and the punishment thereof.

**Q.** And what by his righteousness and obedience?

Gal. 4.5.  
6.7.

**A.** The fauour of God and euerlasting happinesse.

**Q.** How may men obtaine these benefits by Christ?

Ioh. 1.12.

**A.** Only by a true faith in him.

**Q.** What

**Q.** What is a true faith in Christ?

**A.** An assurance, that by his sufferings our sinnes are forgiven; and by his righteousness, the favour of God, and everlasting life is obtained for vs.

**Q.** Is it in our power to beleue?

**A.** No: it is the gift of God by the working of the spirit, through the preaching of the Gospel.

Ioh. 6. 69.  
Ephes. 2. 8.  
Rom. 1. 16.  
17. & 10. 17

*The third part.*

**Q.** Shall all beleeuers haue benefit by Christs death?

**A.** All that doe truly beleue shall: but there is a dead faith that profiteth nothing.

*Godly life.*

**Q.** How is the true faith perceiued?

**A.** By the fruits thereof, and namely by repentance.

Iohn 3. 16.  
Iames 2. 14

**Q.** Why so?

**A.** Because wheresoeuer Gods spirit worketh true faith, there he worketh repentance also.

Iames 2. 18  
1. Iohn 2. 3.

**Q.** What is repentance?

**A.** Such a change of the heart, as bringeth forth a reformed life.

**Q.** Whence commeth this change?

¶

**A.** Espe-

Luke 7.47.

A. Especially from the sight and feeling of Gods mercie towards vs in Christ.

Q. From what is the heart changed?

Iohn 21.15.  
Philem.v.  
11.

A. From the loue of the world, to the loue of God: from carelesnesse, to conscience, and desire to please God.

Q. What is the change called?

2. Cor. 5.18  
Gal. 6.1.5.

A. It is called in Scriptures, a new creature.

Q. How doth it appeare?

Psal. 34.14  
1. Tim. 4.  
7.8.

A. When in word and deed we abstaine from euill, & exercise our selues in that which is good.

Q. Is this change of heart and mind perfect in any?

Mar. 9.24.  
1. Cor. 13.  
9.

A. No: we beleue not perfectly: and therefore we cannot loue perfectly: but we must strue to perfection.

Heb. 6.1.3.  
1. Thess. 5.  
19.20.

Q. How must we strue?

A. By a diligent vse of the meanes, which God hath appointed, for our increase in faith and repentance.

*The fourth part.*

Q. What are the publike meanes?

A. They are chiefly three; bearing  
ring



ring the word, receiuing the Sacra-  
ments, and ioyning in prayer.

Helpes to  
godlinesse.

Q. What are the Sacraments?

Rom. 10.

A. Certaine outward signes and  
seales appointed of God, to assure vs  
that Christ and al his benefits are gi-  
uen to vs.

13. 14. 15.  
Luk. 22. 19.  
1. Tim. 2.  
Rom. 4. 11.  
1. Cor. 10.

Q. How many Sacraments are there?

16.

A. Two: Baptisme and the Lords  
Supper.

1. Cor. 10.  
2. 3. 4.

Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ,  
we are washed from our sins by his  
bloud, and bozne anew to God.

Tir. 3. 5.  
1. Pet. 3. 21

Q. What doth the Lords Supper  
assure vs of?

A. It doth further warrant vs, that  
Christ is given to vs to bee our spiri-  
tual nourishment to euerlasting life.

1. Cor. 10.  
16. 17 &  
11. 25 26.

Q. Who maketh the right vse of the  
Sacraments?

A. He that is thereby daily confir-  
med in faith, and newnes of life.

Act. 20. 11.  
12.

Q. Who obtaine this benefit by  
the Lords Supper?

A. Such, as come with knowledge,  
faith, repentance and loue.

1. Cor. 11.  
28.

Q. What is prayer?

Matth. 6.

9. &c.

Luk. 17. 15.

16. 17.

A. A crauing of those things at Gods hands which we want, and a thanking of him for those we haue.

Q. When do men pray aright?

Psal. 50. 14

Col. 3. 17.

A. When they pray only to God, in the name of Christ: asking things lawfull, to his glory, with faith, feeling and loue.

Q. What be the priuate meanes?

Gen. 24.

63. & 18. 19.

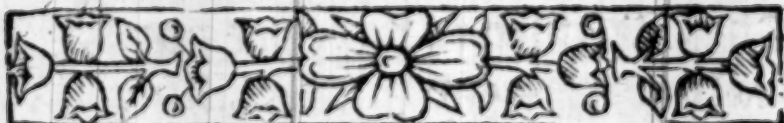
Dan. 9. 2.

&c.

Luk. 21. 34.

Heb. 10. 24

A. Reading and prayer, alone and with others, instructing our families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our owne waies, according to the word.



A MORE BRIEFE SVMMME  
wherein the former fortie Questions and Answeres are  
*brought to foure.*

Q. **W**Hat is the summe of the first point?

Gen. 6. 5.

A. That euery man by nature is a most

most vile and cursed creature, an enemy to God, a bondslave of sinne and Satan, and heire of eternall condemnation.

Psal. 51.5.  
Iohn 3.6.  
Ephes. 2.1.  
2.3.

Q. What is the summe of the second point?

A. That the onely meanes to free vs out of this miserable estate, and to make vs truely happie and holy, is Iesus Christ alone, and the same apprehended only by faith.

A& 4.12.  
& 26.15.  
18.  
Heb. 2.14.  
15.  
Iohn 1.12.

Q. What is the summe of the third point?

A. That whosoever doth truly beleue in Iesus Christ, is a new creature, daily dying to sinne, and rising againe to righteousness and holines.

2. Cor. 5.17  
Rom. 6.  
& c. & 8.1.  
2. & c.  
& 7.1.2.6.

Q. What is the summe of the fourth point?

A. That whosoever will continue a new creature, and increase in grace, must conscionable vse both the publique and private meanes, which God hath appointed for that end.

3. & c.  
Col. 3.1.2.  
Prou. 29.  
18.  
Amos 8.  
11.12.  
Rom. 10.14  
Exod. 20.7



# A PRAYER FRAMED according to the foure former points.

*Miserie.*

*Deliverance.*

**A** Lmighty God, & most mercifull  
Father in Iesus Christ, as thou  
hast plainly set befoze vs our cursed e-  
state, in the clære glasse of thy heauen-  
ly word: so we beseech thee to opē our  
eyes to see it, and pierce our hearts to  
feelee it, by the inward working of thy  
holy spirit. For we, O Lord, are most  
vaine and vile creatures, iustly tain-  
ted with the rebellion of our first pa-  
rents, conceived in sin, bondslaves of  
Satan; necessarilie, and yet willing-  
lie serving diuers lusts, and commit-  
ting innumerable sinnes against thy  
Majestie: whereby we deserue most  
iustly to endure all miseries in this  
life, & to be tormented in hel, for ever.  
But blessed be thy name, O Lord our  
God: who, when there was no power  
in vs, no not so much as any desire or  
endeuour to get out of this wofull e-  
state, hast made vs see & feelee in what  
case we were, and provided a most so-  
ueraigne

meraighe remedy for vs, eue thy deare  
 and only begotten sonne, whom thou  
 hast freely offered vnto vs: not onlie  
 kindling in vs a desire to inioy him,  
 but enabling vs, by a true and liuely  
 faith to lay hold vpon him, and to be  
 partakers of al his benefits, to the sal-  
 uatio of our soules. And now, O Lord,  
 that it hath pleased thee, by faith to  
 ioyne vs to thy Sonne Iesus Christ,  
 and by thy spirit to make vs members  
 of his bodie: we humbly beleeue thee,  
 by the same spirit, to renew vs daily,  
 according to thine owne image. *Work Pietie.*  
 in our hearts a daily increase of true  
 faith and repentance; and in our liues,  
 a holy & comfortable change. O Lord,  
 enable vs, in some good measure, to  
 walke worthy of al thy mercies, and  
 to serue thee, who hast created and  
 chosen vs; and thy Sonne, who hath  
 redeemed vs from death, and made vs  
 heires of glozie; and thy blessed spirit,  
 who doth continually sanctifie & keep  
 vs, with faith, feare and zeale, in true  
 holines and righteousness, al the daies  
 of our life. Finally, seeing of thine in-

*Helpes.*

finite goodnes and mercy, thou hast appointed diuers excellent and holy meanes for the daily encrease of thy graces in vs, and for the confirming and quickning of vs in a Christian conuersation, we humbly beseech thee to grant all those good meanes vnto vs, and to continue them amongst vs; giuing vs grace to vse them purely, constantly and zealouslie, to the glory of thy name, profit of our brethren, and saluation of our soules, through Iesus Christ: to whom, with thee O Father, and the holy Ghost, be giuen all honour and glorie for ever. Amen,



A FORME OF EXAMINING  
such as are to receiue the  
Lords Supper: diuided  
into two parts.

*The first part.*

**Q.** **W** Herefore do you desire to  
receiue y<sup>e</sup> Lords supper?

**A.** Because



*A forme of examining.* 31

A. Because it is the ordinance of 1. Cor. 11. God, appointed by him to confirme 24. 25. my faith.

Q. Doe you then find weaknes of faith in your selfe?

A. I do indeed find that my faith is Mark. 9. 24 feeble and needeth strengthning.

Q. How perceiue you that?

A. By my coldnes in prayer, loue, Psal. 116. zeale, repentance, and good woꝝks. 10. Rom. 10. 14

Q. How else?

A. By my feare of death, desire of Phil. 1. 23. life, loue of the world, and such like. 1. Ioh. 2. 15.

Q. These do plainly argue a weaknesse of faith: but haue you faith at all or no?

A. Yea: for I am assuredly perswaded 2. Cor. 5. 1. of my owne saluation by Iesus Christ alone.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is Rom. 10. 17 the free and gracious promise of God reuealed in the Gospell.

Q. What is that promise?

A. That whosoener beleueneth in Ioh. 3. 16. the onely begotten sonne of God, shal not

32 *A forme of examining.*

not perish, but haue everlasting life.

**Q** Why do you belecue this promise?

2. Cor. 1. 28

Heb. 11. 19

**A.** Because God, who hath made it, is both able and faithfull to performe it.

**Q.** God in his own nature is almighty, and most true: but what assurance haue you hereof?

Heb. 6. 12.

Rom. 4. 11.

**A.** His word is sufficient: yet tending my infirmitie, he hath bound it with an oath, and set to his seale.

**Q.** How doth he set to his seale?

Rom. 4. 11.

**A.** By the ministry of the Sacraments, which the Apostle calleth seales of the righteousness of faith.

**Q.** Why doth he call them so?

**A.** Because thereby God doth assure me (and euery faithfull receiuer) that

1. Cor. 1. 11

2. 25.

**Christ is mine, with all his benefits.**

**Q.** What be the benefits, which the faithfull receiue by Christ?

1. Cor. 3. 30

**A.** They be sixe; election, redemption, iustification, sanctification, adoption, and intercession.

**Q.** What is election?

*Election.*

**A.** Our being chosen of God the Father,

ther, in Iesus Christ, to life euerla. Ephes. 1. 4.  
ting, befoze all eternitie.

Q. VVhat is redemption?

A. Our deliuerance from all our e- *Redemptiō.*  
nemtes, sinne, death and hell. *Luk. 7. 47.*

Q. VVhat is iustification?

A. Our being accounted perfectly *Col. 2. 14.*  
righteous in the sight of God. *15.*

Q. VVhat is sanctification?

A. Our holines, begun in this life; *iustificatiō.*  
and to be perfected in the life to come. *Phil. 3. 9.*

Q. VVhat be the parts of sanctificatiō?

A. Two : whereof the first is the *Sanctifica-*  
Spirits killing of sinne in vs; and the *tion.*  
other, his enabling of vs to walke in *Apoc. 20. 6.*  
newnes of life. *Luke 1. 75*

Q. VVhat is adoption?

A. Our being receiued into the *Adoption.*  
number of Gods children, and into *Ioh. 1. 12.*  
the inheritance of his kingdome. *Ephes. 1. 5.*

Q. VVhat is intercession or mediatiō?

A. The vertue and effect of Christs *1. Iohn 3. 1*  
death and obedience; whereof all the *Intercession.*  
faithfull are partakers. *Heb. 1. 17.*  
*& 4. 14.*

Q. VVhy doth the Apostle say, that  
Christ is made vnto vs of God, VVis- *Wisedome.*  
dome?

A Both



34 *A forme of examining.*

1. Cor. I.

30. 31.

1. Cor. 6. 7

Rom. 5.

A. Both because our chiefe wisdome is to know him; and also because, as his righteousness, so his wisdome is counted ours that beleue in him.

Q. Why doth he set redemption in the last place, seeing Christ wrought it first?

Luke 21.

28.

Rom. 8. 23.

A. Because we do not fully enjoy the fruit of our redemption, which is, to be freed from all miserie, till after death.

Q. And are you sure to bee confirmed in all these, by the vse of this Sacrament?

Rom. 10.

13.

Act. 8. 39.

A. Yea verily: for God will not faile to blesse his owne ordinance, to every one that bleseth it aright.

Q. Who are they?

Mark. 3. 6.

7. 8. 9.

A. Only such as haue knowledge of Religion, faith in Christ, repentance for their sins, with loue to God and all men, even their enemies.

Q. Haue you all these?

Rom. 3. 6.

1. Cor. 13.

9.

A. Yea, I thanke my God, in some competent measure: though my wants be many and great.

Q. What hold you concerning God?

Knowledge  
of God

A. That he being infinit, as well in  
his

his iustice, as in his mercy, cannot but *Rom. 6. 23.*  
punish sinne with all seueritie.

Q. What hold you concerning man?

A. That he being by nature a miserable sinner, cannot escape this *Knowledge of man.*  
seuerity of God, without some singular  
and soueraigne remedie.

Q. What hold you concerning  
Christ?

A. That there was none in heauen *Christ.*  
or earth but he alone, that could both *Acts. 4. 12.*  
satisfie the iustice of God, and make vs  
partakers of his mercy.

Q. What hold you concerning the  
holy Ghost?

A. That by him we are ioyned to *Holy Ghost.*  
Christ, as members of his bodie, and *1. Cor. 6.*  
made partakers of all his benefits. *15. 19.*

Q. What hold you concerning  
Faith?

A. That it is the instrument of the *Faith.*  
holy Ghost, whereby I lay hold vpon *Ioh. 1. 12.*  
Christ. *& 3. 14. 15.*

Q. What thinke you of repen-  
tance?

A. That wheresoener true Repen- *Repentance*  
tance is, there is true faith also. *Luk. 7. 37.*  
*18. &c.*

Q. What

36 *A forme of examining.**Faith.*

2. Cor. 13.

5.6.

Q. What thinke you of faith?

A. That whosoever hath true faith, is a lively member of Iesus Christ.

Q. What thinke you of Iesus Christ?

*Christ.*

Iohn 1. 12.

A. That every member of Iesus Christ is the child of God, and heire of his heauenly kingdome.

Q. What conclusion gather you from hence?

Rom. 9. 1.

*Repentance.*

A. That whosoever doth truly repent, shall neuer perish, but be saved everlastingly.

Q. How appeareth true repentance?

Mat. 26. 75

Luk. 7. 37.

A. By the unsained sorrow for and hatred of every knowne sin, both in others, and specially in our selues.

*Perseuerance.*

Phil. 1. 6.

Q. How know you that you shall perseuere?

A. Because he, that hath begun a good worke in me, will increase and continue it to the end.

*The second part.**Faith or**summe of**the Gospell.*

Q. Let me heare the summe of your faith.

A. I beleene in God the Father, &amp;c.

Q. How many things doth this ancient



cient and Apostolike confession teach you?

A. It teacheth me what to beleene, first concerning God, and secondly concerning the Church of God.

Q. What beleue you concerning God?

A. That there is one God, and 1. Iohn. 5. three persons; the Father, the Sonne, 7. and the holy Ghost.

Q. What beleue you concerning the Father?

A. That he made me in the beginning in his owne image, & will guide Gen. 1. 26. me for ever to his owne glorie. Psal. 73. 24

Q. What else?

A. That he hath chosen me, before Ephes. 1. 3. all beginnings, in Iesus Christ, to be 4. 5. his child: and therefore I am bold to call him Father.

Q. What beleue you concerning Iesus Christ?

A. That he is my gracious Lord: 1. Cor. 6. because by his death I am freed from 10. death and sinne: and by his obedience, I haue righteousness and life.

Q. What else?

A. That

38 *A forme of examining.*

**Rom. 8. 13.** **Rom. 5. 5.** A. That he maketh most effectuall intercession for me in heauen, whence he shall come in due time, to deliuer me from all miserie.

Q. What beleuee you concerning the holy Ghost?

**Ephes. 2. 8.** **1. Cor. 3. 6.** **& 12. 4.** A. That he being the power of God, ioyneeth me to God, and maketh mee (and all Gods elect) partakers of the mercie of the Father, and of the merit of the Sonne.

Q. What else?

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

Q. What beleuee you concerning the Church?

**Gen. 4. 3.** **26.** **Rom. 11. 14.** A. That there is, and hath bin from the beginning a number, whom the Father hath chosen, and the Sonne redeemed, and whom the holy Ghost doth sanctifie, and glorifie for ever.

Q. What else?

**Act. 24. 25.** **2. Cor. 5.** A. That I being one of the number, enjoy the forgiveness of my sins, in this life; and that in the end of the world,

world, my bodie shall rise, and be toy-  
ned to my soule, in eternall happines.

Q. Seeing the rule of loue is the law  
of God contained in the ten Comman- *Law of God.*  
dements, rehearse the words.

A. **I am the Lord thy God, &c.**

Q. What doe these ten Commande-  
ments teach vs in generall?

A. That denying all vngodlinesse *Tit. 2. 11.*  
and worldly lusts, we liue soberlie, *12. &c.*  
righteouslie and godly in this present  
world.

Q. How many of them concerne the  
worship and seruice of God?

A. The foure first: wherein I am *Iohn 4 23.*  
charged to yeld vnto God alone, the *24.*  
true and spirituall worship which he  
hath prescribed in his word.

Q. What be the chiefe branches of  
Gods true worship?

A. They are chiefly five: that is,  
faith, loue, feare, thankfulness, & praier.

Q. How must you loue God?

A. Unfainedly, with all my heart, *Mar. 12. 30*  
soule, thought and strength.

Q. How may this loue appeare?

A. If I cleane vnto him with my  
D heart



Deut. 6. 13 heart worship him with my body, ho  
 Iosua 22. 5 no2 him with my tongue and life, and  
 Esa. 58. 13. carefully keepe his Sabbaths.

Q. What is the summe of the other  
 fixe Commandements?

Mat. 7. 12. A. That whatsoeuer I would that  
 men should doe vnto me, even so I do  
 vnto them; and that I loue my neigh-  
 bour as my selfe.

Q. How may this loue appeare?

Com. 5. A. If I reuerence and respect euery  
 man according to his calling, peeres,  
 gifts, and coniunction with my selfe.

Q. How else?

Com. 6. 7. A. If I do tender his life and euery  
 8. 9. 10. thing that is deare vnto him; that I  
 doe not willinglie so much as let my  
 thoughts wander to his hurt.

Q. Whēce come the graces of know-  
 ledge, faith, repentance, and loue?

Iam. 1. 17. A. From God my heavenly Fa-  
 ther, the constant autho2 and foun-  
 taine of all good things.

Q. Doth he giue them to all men?

Verf. 5. 6. A. No: But to them that aske in  
 faith, he giueth liberally, and vpb2at-  
 deth them not.

Q. Haue

*A forme of examining.* 41

Q. Haue you any sound paterne of holy prayer?

A. There bee many in the Scrip<sup>ts</sup> Gen. 24. 12  
tures : but none comparable to the & 32. 9. &c.  
Lords prayer.

Q. Rehearfe it.

A. Our Father which art in hea-  
uen, &c.

Q. Need you vse no other forme,  
but this?

A. Yes: But I must haue an eye to Acts 4. 24.  
this : and may fruitfully shut vp my  
particular prayers in this.

Q. Why so?

A. Because it containeth whatso. Matth. 6. 6.  
euer concerneth, the glozy of God, good 7. 8.  
of his Church, comfort of my bodie,  
and saluation of my soule.

Q. Are the Creed and Commande-  
ments to be vsed as prayers?

A. No. But in praying, we are to  
craue strength to beleene that, which  
is contained in the Creed; and to pra-  
ctise that, which is contained in the  
Commandements.

42

ANOTHER FAMILIAR  
manner of instruction, the most  
plaine and easie of all the rest,  
*which parents and masters may  
with great fruit propound to their  
families, especially before the  
Communion.*

Q Rehearse the Commandements.

*Law shew-  
ing mans  
miserie, and  
the rule of  
his life.*

A. **I** Am the Lord thy God, which  
I haue brought thee out of the land  
of Egypt, out of the house of bondage.

1 Thou shalt haue none other  
Gods but me.

2 Thou shalt not make to thy selfe  
any grauen image, nor the likenes of  
any thing, that is in heauen aboue, or  
in the earth beneath, or in the water  
vnder the earth: Thou shalt not bow  
downe to them, nor worship them:  
For I the Lord thy God am a sealous  
God, and visit the sins of the fathers,  
vpon the childzen, vnto the third and  
fourth generation of them that hate  
me; and shew mercie vnto thousands  
in them that loue mee and keepe my  
Commandements.

3 Thou



3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and do al that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and thy stranger that is within thy gates. For in six daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother; that thy daies may bee long in the land, which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

D 3

10 Thou

44 *A familiar instruction*

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, no: his seruant, no: his maid, no: his ore, no: his asse, no: any thing that is his.

Q. Can you keepe all these Commandements?

*The command.*

A. No: I breake them daily, in thought, word, and deede.

Q. How so?

Rom. 7. 14.

A. Because the law of God is spirituall, and I am carnall, sold vnder sinne.

Q. What doe they deserue that keep not the law of God?

Deu 27. 26

A. The curse of God, with all the miseries of this life, and the punishment of hell fire euer after.

Q. By what meanes, or by whom may we hope to haue deliuerance from this curse?

A. Onely by Iesus Christ, the eternal Sonne of God.

*The remedie*

Q. Shall all men haue deliuerance by him?

Gal. 3. 1.  
Acts 4. 12.

A. No: but onely such as beleue in him.

Q. What

**Q.** What is it to beleeue in Christ?

**A.** To be truely perswaded in hart, *Faith.*  
that by him our sinnes are forgiven,  
and we made the Children of God.

**Q.** Rehearse the summe of your beleeefe.

**A.** **I** Beléeue in God the Father Al. *Faith.*  
**I** mightie, maker of heauen and  
earth. And in Iesus Christ, his onely  
son our Lord: which was conceived  
by the holy Ghost; borne of the virgin  
Mary, suffered vnder Pontius Pilate,  
was crucified, dead, and buried, he  
descended into hell. The third day he  
rose againe from the dead. He ascended  
into heauen, and sitteth at the right  
hand of God, the Father Almighty.  
From thence he shall come to iudge  
the quicke and the dead. I beléeue in  
the holy Ghost. The holy Catholike  
Church. The communion of Saints.  
The forgiveness of sinnes. The re-  
surrection of the bodie. And the life e-  
uerlasting. Amen.

**Q.** How doe men come by faith?

**A.** By the working of y<sup>e</sup> holy Ghost, *Helpes.*  
through the preaching of the word.



46 *A familiar instruction*

Q. How are they confirmed and strengthened in faith?

A. By the same word, and also by the Sacraments.

Q. How many Sacraments be there?

*Sacraments.* A. Two: Baptisme, and the Lords Supper.

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven, and washed away by the sufferings and bloodshed of Jesus Christ: even as the body is washed and censed by water.

Q. What doth the Lords Supper teach and assure vs of?

A. That, by the same Jesus Christ, our soules are nourished to eternall life: even as the bodie is fed, by bread and wine, to a tempozall life.

Q. What means must we vse besides?

*Prayer.* A. One speciall meanes that we are daily to vse, is faith and hearty prayer to God, in the name of Jesus Christ.

Q. Rehearse the prayer, that Iesus Christ hath taught vs.

A. **O**ur Father which art in heauen, hallowed be thy name.  
Thy

**T**hy kingdome come. Thy will bee done, in earth, as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliver vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer. Amen.

**Q.** How many petitions be there in this prayer?

**A.** Sixe. The thre first whereof concerne the glorie of God.

**Q.** What do the three last concerne?

**A.** The necessities of our owne soules and bodies.

**Q.** Why doe we pray first that God may be glorified?

**A.** To teach vs, that we are to prefer the glorie of God, before our own saluation.

*Certaine Rules for the direction  
of a Christian life.*

**K**eepe a most narrow watch ouer *watchfull*  
thine owne heart, words, and *nesse.*  
deeds,

Mar. 14. 42 Deeds, continually; not giuing any liberty to wandring thoughts & lusts.  
Luk. 12. 35  
&c.

*Redeeming  
the time.*

Eph. 5. 25

Col. 4. 5.

2 Be wise and carefull to redēme the time which hath been wickedlie, idelp, or vnprofitably spent: bestow tag no more time in woꝛldly matters, then must needs.

*Lie downe*

*and arise*

*with God.*

Psal. 3. 5. &

4. 8. & 37. 5.

3 At night lie downe in peace, hauing blessed God for his benefits, and reconciled thy selfe to him for the sins of the day past. In the morning let him haue the first place in thy heart, committing thy selfe and all thy waies to his gracious gouernement, and consecrating them wholly to his glorie.

*Let prayer*

*go before all*

*businesse.*

Col. 2. 17.

Gen. 24. 12

4 Go to no place, frequent no company, vnder take no busines, study, or trauell whatsoeuer, without heartie prayer to God, in the name of Iesus Christ, for the obtaining of his holy Spirit and mercifull protection.

*Let prayer*

*be ioyned*

*with all*

*blessing.*

1. Tim. 4. 4.

5.

Mat. 14. 19

5 In like maner forget not to performe this holy duty, when thou receuest any mercy from God: whether it be food, apparell, recreation, or any other thing, tending to the health of thy body, or comfort of thy soule: neither



ther be so bold, as to deale with any of the creatures of God, till thou hast praised and praised the Creator thereof.

6 As praier must go befoze, and accompany al the blessings of God, so it must follow the fruition of them. And therefore, herein let euery Christian set befoze him the example of Christ and his Apostles, who after they had receiued their bodily & spirituall food, and enioyed the company one of another, gaue thanks to God the Father.

*Let prayer follow the fruition of all Gods benefits.*

*Mat. 26. 33*

7 And though prayer be a spirituall thing, and consist chiefly in the attention and earnestnes of the minde: yet, for the better quickening of the heart and affections, let the tongue and voice be vsed as oft as conveniently thou maist, lest dulnesse and coldnesse creepe vpon thee.

*In praying use the tongue and voice.*

*Plal. 16. 9.*

*& 30 12. &*

*3. 4.*

8 If your calling and estate will possible beare it, let some time of the day be set apart for priuat prayer, meditation, and reading of the scripture, or some other choice booke, that may best further you in the knowledge and practise of true godlinesse.

*Set aside*

*some time*

*for godly*

*exercises.*

*Gen. 22. 63*

*Dan. 5. 10.*

*A&S 12 9.*

*Things to  
be thought  
upon.*

Iere. 12. 1.

2. 3.

Abac. 1. 3.

Mat. 25. 31

&c.

9 Bend your mind to thinke often and earnestly vpon the workes of God: as his creating, and gouerning the world, prospering or punishing the wicked, blessing or correcting his children in this life, with the eternall torment appointed for the one, and the vnspeakeable glory laid by for the other.

*The worke  
of our re-  
demption a  
speciall  
worke.*

1. Cor. 2. 6.

7. 8. 9.

1. Pet. 1. 12.

10 But, aboue all the workes of God, thinke vpon the glorious and grations worke of thy redemption by Iesus Christ; a mysterie that the holy Angels doe admire, and desire to prae into: herein behold the sweet harmonie and happie coniunction of the infinit mercy and iustice of God meeting together; and take comfort and delight herein, with thanksgiving.

*The liues  
and deaths  
of other, but  
especially of  
thy selfe,  
must be  
thought  
upon.*

Heb. 12. 1. 2.

Ioh. 21. 25.

11 Marke the life and behaviour of the wicked, to auoid their steps; and of the godly, to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, and think seriously vpon thine owne death, how thou must shortly lie downe in the dust, and part with  
what-



Whatsoever delight thou doest haere enjoy; that this may breed in thee a contempt of the world, and a longing after the life to come.

12 Obserue daily how sinne dieth, and is weakned in thee, and be careful to shun one sinne, as well as another: and lose not thy first loue (as the most part doe) and delight in the word and worship of God, and in the fellowship of his Saints; but mourne and strue against thy finnes, renew thy covenant with God, for that end.

1.The.5.22

Reu.2.4.

Our covenant made with God must be renewed.

13 When you be in company, haue a care to receiue and doe good, and not hurt, either by your speech or silence, countenance or example: and auoid, as rocks, those common sins against the third and ninth Commandement. Let not God, or any word or work of his be mentioned but with feare, or any man named but with loue and due regard of that royall law, Whatsoever ye would, &c.

Nehe.9.38

In company beware of breaking the third and ninth commandments.

14 Among all other things seeke to approue thy selfe to God, his children, and thine owne conscience, touching

Mens walking in their particular calling



*Engs, the  
watchstone  
of religion.*

Mat. 23. 25

26. 27. 28.

Jerem. 7. 9.

10. 11.

Ephe. 5. 35

& 6. 5. 6. 7.

8. 9.

ching thy charge and behauiour in that particular place & calling where- in God hath set thee, and towards those persons with whom God hath ioynd thee: as, if thou be a seruant, in obeying thy master, seruing him with feare and singlenes of heart: if a master, in guiding thy familie according to the word: if a husband, in louing thy wife without bitterness: if a wife, in reuerencing thy husband.

*Take heede*

*of perfor-*

*ming holy*

*duties for*

*fashion sake.*

Heb. 3. 12.

Esa. 1. 11. 14

Mat. 15. 8.

Rcu. 3. 15.

15 Finally, because the corrupt nature of man is so prone to prophane- nesse and hypocrisie, that when men are once come so far as to vse the out- ward exercises of religion (without marking in what manner, with what feeling, fruit and profit to their soules they vse the same) they please them- selues: take heede of this deceit of Sa- tan, and keepe thy soule with all dili- gence that these duties be not made matters of course and custome, without care and consci- ence to grow bet- ter thereby.

FINIS.

28 MR 59

